

*WINE and WISDOM;*  
*R* OR, THE  
 Tipling Philosophers.  
 A  
 Lyrick Poem.

To which are subjoin'd,  
 The most remarkable Memoirs of the  
 following Ancients.

<i>Tales.</i>	<i>Menedemus.</i>	<i>Pythagoras.</i>	<i>Eusebius.</i>
<i>Solon.</i>	<i>Plato.</i>	<i>Heracitus.</i>	<i>Maximus.</i>
<i>Pherecydes.</i>	<i>Speusippus.</i>	<i>Xenophanes.</i>	<i>Priscus.</i>
<i>Anaxagoras.</i>	<i>Polemo.</i>	<i>Parmenides.</i>	<i>Fulianus.</i>
<i>Archelaus.</i>	<i>Arcefilaus.</i>	<i>Leucippus.</i>	<i>Proceresius.</i>
<i>Socrates.</i>	<i>Aristotle.</i>	<i>Democritus.</i>	<i>Xantus.</i>
<i>Xenophon.</i>	<i>Theophrastus.</i>	<i>Anaxarchus.</i>	<i>Demosthenes.</i>
<i>Aristippus.</i>	<i>Strato.</i>	<i>Pyrrho.</i>	<i>Zalucus.</i>
<i>Hegefiar.</i>	<i>Lycon.</i>	<i>Epicurus.</i>	<i>Seneca.</i>
<i>Theodorus.</i>	<i>Diogenes.</i>	<i>Longinus.</i>	<i>Piso.</i>
<i>Bion.</i>	<i>Menippus.</i>	<i>Porphyrius.</i>	<i>Cato.</i>
<i>Euclides.</i>	<i>Zeno.</i>	<i>Jamblicus.</i>	<i>Copernicus.</i>
<i>Eubulides.</i>	<i>Antipater.</i>	<i>Adesius.</i>	

L O N D O N

Printed: And Sold by J. Woodward in Scadding-  
 Ally over-against Stocks-Market. 1719.

# WINE and WISDOM: OR THE Tipling Philologists

## A Lyrick Poem.



To the most remarkable  
The most remarkable Memoirs of the  
following Ancients.

Establisment	Pythagoras	Metastasis	Tobias
Maximus	Heraclitus	Plato	Solon
Prison	Xenophon	Socrates	Phalaris
Julian	Parmenides	Polemo	Democritus
Procrustes	Leucippus	Aristotle	Aeschylus
Xenius	Demetrius	Aristotle	Socrates
Democritus	Alexandria	Theophrastus	Xenophon
Salutary	Pyrrhus	Strato	Aristippus
Seneca	Epictetus	Lycon	Hippocrates
Piso	Longinus	Diogenes	Theodorus
Cato	Porphyry	Menippus	Homer
Copernicus	Cambyses	Keno	Enchiridion
	Edgar	Haripater	

L O N D O N  
Printed: And sold by J. Woodward in Scolding-  
 Alley over-against Sticks-Market. 1710.



THE  
PREFACE.

**I** EST the Reader should wonder what could induce me, not only to such a whimsical, but an imperfect Undertaking; I thought myself oblig'd to acquaint him, after what manner I was drawn in to so odd a Performance, which, I believe, for its singularity, is scarce to be parallel'd.

As Times go, I think it no great Crime to own, that now

## The PREFACE.

and then, when Business will permit, I love a chiruping Glass, in the Company of such Friends to whom my own may be acceptable; and the better to prevent all impertinent Chit Chat, and the little Feuds and Controversies that are too apt to arise, at present, about Dukes and Doctors, Dutch Memorials, the Changes of the Ministry, and many other epidemical Fanaticisms, that have wormeaten the Brains of the whole Nation, having a musical Genius, I am seldom unfurnish'd with some Madrigal or other, proper to preserve an innocent Mirth from the modish Incursions of State-Politicks, to which almost every  
Trading

## THE PREFACE

Trading Citizen is become a noisy Pretender; so that, among the rest, happening to have one of my own Coining upon a few of the Tipling Philosophers, and some of my Friends being pleas'd with the Whim, were very earnest with me to spin out my Ballad to the length of Chivey-Chase, and to give the same Turn upon more of the old Sages, as I had done before upon only Six; accordingly, to gratify their Request, I proceeded further, but could not run through all, without such a prolixity as must have made it tiresome, if I have not already been too tedious, which I am much afraid of.

Under



## THE PREFACE

Under every Stanza. I  
thought it proper to Remind  
the Reader of their particular  
Qualifications, Humours, the  
most remarkable Passages of  
their Lives, or whatsoever  
is that the Verse finds upon  
otherwise; the Wit, where there  
is any, should have been lost to  
all Persons, but Men of Reading  
only. Therefore, since I am  
ready to acknowledge it is but  
a Ballad, I hope the Reader  
if he does not like it, will not  
take it to heart. I proceed  
with the same trust that I  
have in writing it, and I hope  
it will be such a pleasure to  
some, as I have. So Farewell  
to him who has been too tedious,  
to him who has been too tedious.

Under

## ADVERTISEMENT.

*The Young Mathematician's Guide*: Being a Plain and Easie Introduction to the Mathematicks. In Five Parts. *Viz.* I. *Arithmetick*, Vulgar and Decimal, in all its usefull Rules; with a General Method of Extracting the Roots of all Single Powers. II. *Algebra*, or Arithmetick in Species; wherein the Method of Raising and Resolving Equations is rendred Easie; and Illustrated with Variety of Examples, and Numerical Questions. Also the whole Business of Interest and Annuities, &c. fully and plainly handled; with several New Improvements. III. *The Elements of Geometry*, Contracted, and Analytically Demonstrated: With a New and Easie Method of finding the Circles, Periphery, and Area to any assign'd Exactness, by one Equation only: Also a New Way of making Sines and Tangents. IV. *Conick-Sections*, wherein the Chief Properties, &c. of the Ellipsis, Parabola, and Hyperbola, are clearly Demonstrated. V. *The Arithmetick of Infinites* Explained, and rendred Easie; with its Application to Superficial and Solid Geometry. With an Appendix of *Practical Gauging*. By *John Ward*, Philomath, heretofore Chief Surveyor and Gauger-General in the Excise.

Printed for *A. Bettesworth* at the Red-Lyon on London-Bridge, and are to be Sold by *J. Woodward* in *St. Christopher's Church-yard*, near the *Royal-Exchange*.

ADVERTISEMENT.

The Young Mathematician's Guide: Being a Plain and Easy Introduction to the Mathematicks. In Five Parts. Part I. Arithmetick, Vulgar and Decimal, in all its several Rules; with a General Method of Extracting the Roots of all Single Powers. II. Algebra, or Arithmetick in Species; wherein the Method of Solving and Reducing Equations is rendered Easy; and illustrated with Variety of Examples, and Numerical Questions. Also the whole Business of Interest and Annuities, &c. fully and plainly handled; with several New Improvements. III. The Elements of Geometry, Continued, and Analytically Demonstrated: With a New and Easier Method of finding the Circles, Parts, and Area to any assigned Exactness; by one Equation only: Also a New Way of finding Sines and Tangents. IV. Conic Sections, wherein the Chief Properties, and of the Ellipse, Parabola, and Hyperbola, are clearly Demonstrated. V. The Arithmetic of Letters Explained, and rendered Easy; with its Application to Superficial and Solid Geometry. With an Appendix of Practical Gauging. By John Ward, Philomath, and before Chief Surveyor and Gauger-General in the Excise.

Printed for A. Butterworth at the Red Lion  
on London-Wharf, and are to be sold by  
J. Woodhead in St. Christopher's Church-yard,  
near the Royal Exchange.



**W**He *THALES* the Father of all  
 The *Greek* Philosophical Crew,  
 E're he gaz'd at the Heavens, would call  
 For a chirruping Bottle or two,  
 That, when he had brighten'd his Eyes,  
 He the Planets might better behold,

And make the Fools think he was wise,  
 By the whimsical Tales that he told.  
*THALES*, the *Milesian*, was first eminent  
 for his Knowledge in *Astrology*, and of those  
 Constellations which at that time were most  
 study'd among the *Phœnicians*, and by which they  
 sail'd: But afterwards, by his Travels into *Egypt*,  
 and his Residence there for some time, in the  
 Court of King *Amasis*, he so improv'd his Learn-  
 ing, that he return'd home to *Miletus*, and be-  
 came the first Author of the *Mathematicks*, and  
 Natural Philosophy, among the *Grecians*, and  
 justly obtain'd the Preference of the other Wis-  
 men for his speculative Learning.

Wise **SOLOON**, who carefully gave

Good Laws unto *Athens* of old,

And thought the Rich *Cræsus* a Slave,

Tho' a King, to his Coffers of Gold

He delighted in plentiful Bowls,

But drinking much Talk would decline,

Because 'twas the Custom of Fools

To prattle much over their Wine.

**SOLOON** was born at *Salamis*, and grew so famous for his Wisdom, that he was courted by the City of *Athens* to prescribe Laws to the *Athenians*. It was he also that despis'd the Riches of *Cræsus*, when he expected to be Complimented for the abundance of his Wealth. And being ask'd by *Pericles*, at a drinking Match, whether his Silence was owing to his Folly, *Solon* answer'd, *No Fool can be silent in his Cups.*

**PERICLES**, when cloy'd with good Wine,

Imprudently fell to cold Water;

From whence many things did divine,

Which happen'd by accident a'ter:

But when he began to despise  
Warm Juice, for a Liquor so cool.

His Body was turn'd into Lice,

And he lousily dy'd like a Fool.

**PHERECTDES** was born in *Syrus*, and made himself famous by foretelling an Earthquake, from a Glass of Water which one of his Scholars gave him to drink. Some time before his Death he avoided all Company, and at length dy'd miserably, eaten up with Lice.

**ANAXAGORAS** drank like a Lord,

Till Wine had quite dazzl'd his sight.

And, when he was tipsy, averr'd,  
That Snow was all black, tho' its white;  
Yet still he made shift to behold,

That the Sun had a Stone in his Face,

Which, according as he had foretold,

Fell down by a River in Thence.

**ANAXAGORAS** was born at *Glazow*, who, among the rest of his Philosophical Assertions, affirm'd Snow to be black, and was very



famous for foretelling, that a Stone should drop,  
at such a time, from the Body of the Sun, which  
fell accordingly at the River *Agas* in *Thrace*.

---

Grave *ARCHELAUS* tipp'd much Wine,

Or sure he could never have thought,  
That the Lights, which above us do shine,  
Were Masses of Iron Red-Hot.  
His Pupils must certainly think,

That their Master had gally'd his Wits,  
Or that he was us'd in his drink,  
To spew out such merry Conceits.

*ARCHELAUS* was an *Arbman*, or a *Mela-*  
*sian*, undecided whether; among the rest of his  
Philosophical Notions, he asserted, that the Stars  
were burning Masses of Iron, of which the Sun  
was the greatest.

---

Old *SOCRATES* ne'er was content,

Till a Bottle had heighten'd his Joys,  
Who, in's Cups, to the Oracle went,  
Or he ne'er had been counted so Wise.

Late Hours he certainly lov'd, and now, I wish  
 Made Wine the delight of his Life,

Or *Xantippe* would never have prov'd,

Such a damnable Scold of a Wife.

**SOCRATES** was born at *Alopec*, an *Atbenian* Village, and was called by the Oracle, the wisest Man: For the better tryal of his Philosophical Temper, he had a very perverse Wife, nam'd *Xantippe*, who us'd to tell him, that he only marry'd her to exercise his Patience.

Bold **XENOPHON** study'd a while,

Till he found the true way to be Wise,

Was all Night at the Bottle, to toil

Till the Sparkles flew out of his Eyes,

Which so nobly inspir'd his Soul,

That he took up the Sword and the Shield,

So quitted his Books for the Bowl,

And became a Brave Man in the Field.

**XENOPHON** was born at *Athens*, was a Follower of *Socrates*, and became an eminent Philosopher; but, delighting in Arms, he betook himself to the Field, and became a famous General,

neral, won many signal Victories for the Lacedæ-  
mons, but dy'd at Corinth, of a considerable Age,

**ARISTIPPUS, the Frolick and Gay,**

The Wife, would not baulk his delight,

But drank in the Pride of the Day,

He dy'd Lais of Corinth at Night,

He was always as free as a Prince,

And quick at a Pun or a Jest,

Would never grutch any Expence,

To purchase a Cup of the best.

**ARISTIPPUS**, by Birth, was a Cyrenaean,  
also Founder of the Sect so call'd. He was  
a great admirer, in his Youth, and hearer of So-  
crates; but notwithstanding the Precepts of his  
Master, was so addicted to Luxury, Prodigality,  
Wine, and Women, that no Advice could reclaim  
him. At the Feast of Neptune, held annually at  
Egina, he became acquainted with that famous  
Strumpet, Lais of Corinth, with whom he us'd to  
satiare his Lust, very much to his discredit.

He was born at Arizon, was a  
Follower of Socrates, and became an eminent  
Philosopher; but, delighting in Arms, he took  
to the Field, and became a famous Ge-  
neral.



**HEGESIAS**, Death's Orator, taught, not

That Life was scarce worth our desire,

But the Cause of his dulness of Thought;

Was the want of a Glass to inspire,

For drinking a Bottle by Chance,

He found out the Pleasure of Life,

And vow'd 'twas the way to advance

The Soul above Sorrow and Strife.

**HEGESIAS** was surnam'd Death's Orator,  
from a Book of his writing, wherein he sets forth  
the Inconveniences of Life, and the Advantages  
of Death, with so much Art and Rhetorick, that  
his falacious Reasoning induc'd many to despise  
the former and embrace the latter for the Benefits  
thereof; but himself had more Wit than to con-  
firm his Doctrine by a wilful Resignation.

---

**THEODORUS**, that God of a Man,

Who fancy'd his Person Divine,

Could never have been so Profane,

Without frequent Excesses of Wine;

Nor

Nor could such an Atheist as he,

Be Content with a moderate Load,

But must sink like a Fish in the Sea,

To soar to the Pitch of a God.

**THEODORUS** was turn'd, the Atheist,  
from a Book that he wrote against the Existence  
of the Deity, and took upon himself the Name  
of *Theos*, signifying God. *Scilpo* ask'd him, in a  
scoffing manner, if he really thought himself to  
be what he call'd himself, and he answer'd, Yes;  
upon which *Scilpo* told him, he might as well  
think himself a Jackdaw.

Lewd **BION** would Tipple like mad,

And talk very wickedly too,

Or else he would never have said,

The Gods were a Bastardly Crew.

And when he got drunk at a Feast,

To Crown his inebrious Joys,

He then would reel home like a Beast,

And tap the Butt-end of his Boys.

**BION** was bred an Academick, afterwards  
turn'd Cynick, and at last became a Follower of

*Theodorus*

( 2 )  
*Theodorus* the Atheist. He was much given to  
Male-Venery with his own Scholars; and was  
wont, as *Lactantius* mentions in his Epitaph, to call  
the Gods, *Sons of Whores*, but dy'd repentingly.

---

Old *EUCLIDES*, Crafty and Cross,

Who much to Contention was given,

His Bumpers would Chearfully toss,

To make his odd Temper more even;

Yet was so Litigious a Sot,

And under so wretched a Curse,

That the more still he hand'd the Pot,

It made the old Rogue but the worse.

*EUCLIDES* the Philosopher was born at *Megara*, was a Hearer of *Socrates*, but a very troublesome and contentious Man, insomuch that his Master told him he was only fit to wrangle with Sophists, not to dispute with Men.



( 10 )

**EUBULIDES**, skill'd in the Cheats  
Of Logick, would, over his Glasse,  
Endeavour to make his Deceits

With his Ignorant Auditors pass;  
But studying too much of the quirk,  
And drinking too little good Wine,  
Death snatch'd him away with a Jirk  
And spoil'd his falacious Design.

**EUBULIDES**, born at *Miletus*, was not only a Philosopher, but a great Logician, who invented several ways of Argumentation and Interrogation, particularly that called the Falacious, so much in esteem in those Days, that *Philetus* kill'd himself with excessive Study, to become Master of the same.

**MENEDEMUS**, that maker of Tents,  
Who also could handle his Arms,  
When a Soldier, had always the fence  
To allow that the Bottle had Charms;

But

But when he was made a wise Sage

By *Plato* that *Heathen Divine*,

He famish'd himself in his Age

For want of good *Victuals* and *Wine*.

**MENEDEMUS**, the *Eretrian*, was, by Trade, a Soldier and a Tentmaker, till by hearing of *Plato* and others, he quitted his Military Employment and became a Philosopher. His Native Country being enslav'd by *Antigonus*, King of *Macedonia*, he solicited the Tyrant to set his Country at Liberty, but not prevailing, he refus'd all manner of Sustenance, betook himself to reading and starv'd himself to Death.

---

Old *Plato* was reckon'd Divine,

He wisely to Vertue was prone,

But had it not been for good *Wine*,

His Merits we never had known.

By *Wine* we are Generous made,

It furnishes Fancy with Wings,

Without it we ne'er should have had

Philosophers, Poets, or Kings.

PLATO was born at *Academy*, a Town belonging to the *Athenians*, and for the excellent Notions he had of a Deity, and the Immortality of the Soul, in those Heathenish Times, his Name has been since honour'd with the Epithet of *Divine*. He was the first of the Academicks, was singular for his Justice as well as Learning, gave great Improvements to several Sciences, dy'd at *Athens*, and was sacrific'd to by the *Magi*, as something more than Man.

**SPEUSIPPUS**, tho' Learned and Wise,

Yet marry'd when Jolly and Young,

But Crown'd with the Bottle his Joys,

In spite both of Tail and of Tongue,

And when he was Aged, and past

The pleasures of Wine and a Friend,

He grew discontented at last,

And boldly compleated his End.

**SPEUCIPPUS** was born at *Myrrinus*, married one of *Plato's* Kinswomen, was singular for his Prudence, but so sickly and infirm, that the teaze of his Distemper provok'd him at last to put an end to his Miseries.



Young **POLEMO** drank and he whor'd,

Altho' he'd a pretty young Wife,

And pleasur'd his Lusts like a Lord

Given up to an infamous Life;

But once being drunk as a Rake,

He reel'd to *Xenocrates's* School,

Where the Sage took the trouble to make

A Philosopher of the young Fool.

**POLEMO**, born at *Oeta*, an *Athenian* Village, was very wild and extravagant in his Youth, and tho' he had a very beautiful Wife, was much given to Male-Venery, till happening once, when he was warm'd with Wine, to stagger, with a Garland upon his Head, into the School of *Xenocrates*, in order to deride his Precepts, which the old Man bore with the Patience of a Philosopher, and at length charm'd the Spend-thrift with such an admirable Discourse of Modesty and Temperance, that he reclaim'd him from his Extravagance, and won him, at once, to the Study of Philosophy.

**ARCESILAUS**, Noble and Free,  
 And Learned and Wise as the rest,  
 Would merry and frolicksome be,  
 And drink, like a Duck, at a Feast.  
 He valu'd no publick Reproach,  
 But still would his Humour enjoy,  
 And when he was Tipsy would broach  
 A Wench, or a Catamite Boy.

**ARCESILAUS**, a Pytanean of *Aeola*, was  
 a very debauch'd Philosopher, but very Gene-  
 rous to his Friends. He was not only given to  
 Wine and Women, but also to the use of Boys;  
 from whence *Aristo* calls him an Eloquent and  
 Audacious Buggerer.

---

**ARISTOTLE**, that Master of Arts,

Had been but a Dunce without Wine,  
 And what we ascribe to his Parts,  
 Is but due to the Juice of the Vine.

His

His Belly, some Writers agree,  
 Was as large as a watering Trough,  
 He therefore jump'd into the Sea,  
 Because he'd have Liquor enough.

ARISTOTLE was born at *Stagira*, and to improv'd his Knowledge in all manner of Learning, that his Body seem'd to be a Storehouse for the Souls of all the rest of the Philosophers; yet it is reported by some Authors, that he, at last, flung himself into an Arm of the Sea, call'd the *Eurippus*, because he could not find out the Reason of its Ebbing and Flowing seven times a Day; but others say his Death was Natural.

---

THEOPHRASTUS, that Eloquent Sage,

By *Athens* so greatly ador'd,

With the Bottle would boldly Engage;

When Mellow was brisk as a Bird,

Would Chat tell a Story, and Jest,

Most pleasantly over a Glass,

And thought a dumb Guest at a Feast,

But a dull Philosophical Ass,



**THEOPHRASTUS**, so call'd by *Aristotle*,  
for his Divine Eloquence, was born at *Eressus*;  
and was after, for his Learning, so greatly ador'd  
by the *Athenians*, that *Agnonides* having accus'd  
him of Irreligion, had much difficulty to escape  
being Fined. As *Theophrastus* was once sitting  
by a silent Person at a Feast, he said to him, If thou  
art Ignorant thou dost wisely, but if thou art Learned  
thou dost foolishly in saying nothing.

**Old STRATO**, who kept up a School,

To teach Philosophical Drones,

Drank Wine, like a Blockhead, by Rule,

Till h'ad scarce any Flesh on his Bones,

Yet liv'd to a very great Age,

By constantly wetting his Clay.

And when he grew sick of this Stage,

He insensibly stagger'd away.

**STRATO**, born at *Lampsacum*, was well  
skill'd in all the Parts of Philosophy, and suc-  
ceeded *Theophrastus* in his School. He was natu-  
rally of a thin Constitution, and, at length, so  
wore himself out by his indefatigable Study, that  
he drop'd away insensibly.

ON LYCON, the Pedant, who rais'd  
 His Fame by the teaching of Youth;  
 With the best of his Rhetorick prais'd  
 Those Wines that were fit for his Tooth,  
 He drank like a notable Sage

Till his Sands and his Liquor were out,  
 Then dy'd at a reverend Age,  
 Of that cursed distemper the Gout.

LYCON, born at *Trous*, was a Man of admirable Eloquence, and extreamly well qualify'd for the Education of Youth. He liv'd to the Age of 74, and then expir'd under the Affliction of the Gout.

DIOGENES, Surly and Proud,  
 Who Snarl'd at the *Macedon* Youth,

Delighted in Wine that was good,  
 Because in good Wine there's Truth;  
 Till growing as Poor as a *Job*,  
 Unable to purchase a Flask,  
 He chose for his Mansion a Tub,  
 And liv'd by the Scent of the Cask.

**DIOGENES**, a *Sinope* by Birth, who fled his Country into *Athens* for Coining false Money, was so cynically Proud, that he bid *Alexander* the Great stand out of his Sunshine; and having writ to a Friend to take him a House, who neglecting to do it according to his Direction, as he pass'd along the Streets in *Athens*, espy'd a huge Tub at a Cooper's Shop, which he bought for his Mansion.

**MENIPPUS**, that covetous Knave,

Who lent Money out upon Pawns,

And extravagant Premiums would have,

Of his Friends and's Neighbours for Loans;  
In Wine, or in any delight

— He ne'er would diminish a Cross

But Rob'd of his Riches at Night

He hung himself after his Loss.

**MENIPPUS**, said by some to be a *Phœnician* Slave, by others, to be the Son of one *Baro* of *Pontus*, was so extremely Coverous, that he beg'd a great deal of Money, with which he purchas'd his Freedom, and turn'd Pawn-broker at *Thebes*, where some Thieves broke into his House, and rob'd him of his Wealth, upon which he hang'd himself. The Books ascrib'd to him are all Comical, tho' his Life was miserable, and his End Tragical.



Old ZENO lov'd Musick and Wine,  
 And often would steal with his Friend,  
 To a Musick-house where he would Dine,  
 And drink, when h'ad Money to spend;  
 At last, overcome by the Glass,  
 He stagger'd and fell in his School,  
 Then vex'd he should be such an Ass,  
 He Thrott'l'd himself like a Fool.

ZENO was born at *Cittium*, a Cyprian Town, would often accompany his Friend *Antigenus* to the House of a Musician, nam'd *Ariftoeles*, where they us'd to Feast and be entertain'd with Musick. In the 98th Year of his Age he happen'd to fall, as he was going out of his School, and broke one of his Fingers, upon which he said, *I come, why do you drive me?* and immediately strangl'd himself.

---

ANTIPATER, that Prophet of Old,  
 Who was such an accurate Sage,  
 Some say, many Wonders foretold,  
 In his Youth that fell out in his Age.

But many are given to think,  
 That before he could ever Divine,  
 His Bottle he'd chearfully drink,  
 Then guess by the Strength of his Wine.

*ANTIPATER* of *Sidon* was an accurate Disputant, and skilful in the Mysteries of Divination, of which he wrote two Books, dy'd at *Athens* a little before *Cicero* pen'd his Offices.

---

*PYTHAGORAS* did Silence enjoin

On his Pupils, who Wisdom would seek,  
 Because that he tippl'd good Wine,  
 Till himself was unable to speak;  
 And when he was whimfical grown,  
 With sipping his plentiful Bowls,

By the strength of the Juice in his Crown,

He conceiv'd Transmigration of Souls,

*PYTHAGORAS*, as most Writers agree, was born at *Sidon* in *Phenicia*, tho' some report otherwise. He was a great Philosopher, also well skill'd in all the *Agyptian* Learning, and in the Rites and Mysteries of Religion. For the better bridling of the Tongues and Passions of his Scholars he us'd to enjoin them five Years silence; also

also taught the Transmigration of Souls, in order  
to soften their Humanity to all Creatures that  
were under their Subjection.

---

**HERACLITUS** would never deny

A Bumper to Comfort his Heart,

But when he was Maudlin would Cry,

Because he had empty'd his Quart :

Tho' some are so foolish to think,

That he wept at Man's Folly and Vice,

When 'twas only his Custom to Drink,

Till the Liquor flow'd out of his Eyes.

**HERACLITUS** was an *Ephesian* Philoso-  
pher, who despis'd Greatness for a solitary Life  
in the Woods, where he fed upon Herbs, and  
gave himself up to Philosophical Contemplation.  
When ever he appear'd in Publick, he bewail'd,  
with Tears, the Wickedness and Misery of Man-  
kind : At last his crude Fare flung him into a  
Dropsey, upon which he return'd to the City in  
hopes of a Cure, but being disappointed he dy'd  
in the Street.



**XENOPHANES** tippl'd, 'tis plain,  
 That's Impudence might be compleat,  
 Or sure he too modest had been,  
 To sing his own Works in the Street ;  
 Nor could he have spun out the Line  
 Of his Life, to a hundred or more,  
 If he had not found means to get Wine,  
 Altho' the Old Fellow was poor.

**XENOPHANES**, the *Colophonian*, was not only a Philosopher, but a Poet, who had so great an Opinion of his own Works, that he us'd to sing them in the Streets. He was the Founder of the *Eleatick* Sect, and liv'd, as some Authors report, to the Age of a Hundred Years and upwards, and dy'd Poor.

---

**PARMENIDES**, wise as the rest,

Of th' old Philosophical Crew

Would drink, Poet like, of the best,

As his Works do sufficiently shew ;

Or else we should never have seen  
 His Philosophy dizen'd in Verse,  
 But his musty Old Notions had been  
 As dull as a Mountebank's Farce,

*PARMENIDES*, born at *Elea*, wrote Philosophy in Verse, gave Laws to his own Countrymen, and was particularly Famous for what he wrote concerning Ideas.

---

*LEUCIPPUS* would never have soar'd,

By study, so wonderful high,  
 Unless that Good Wine had impow'r'd  
 His Fancy to travel the Sky :  
 To enliven and lighten his Soul,

He drank till the mid of the Night,  
 Because by his sinking the Bowl,

He found that he heighten'd his Flight.

*LEUCIPPUS* is said, by some, to be an *Elian*; by some, a *Medean*; and, by others, an *Abderite*. His Philosophy treats chiefly of the original Constitution of the Heavens, by the accidental entangling of Atoms; as also of the Formation of the Earth after the same manner.

**DEMOCRITUS** always was glad,  
 To Tipple and Cherish his Soul,  
 Would Laugh like a Man that was Mad,  
 When over a flowing Bowl;  
 As long as his Cellar was stor'd,  
 His Liquor he'd merrily quaff,  
 And when he was drunk as a Lord,  
 At those that were Sober he'd Laugh.

**DEMOCRITUS** was an *Abderite*, and the  
 greatest Traveller of his Time, delighted in so-  
 litary Places, as most conducive to Contempla-  
 tion. He affected much Laughter, which he  
 us'd like a Madman, upon all Occasions. He  
 liv'd to above a Hundred Years of Age, and dy'd  
 so poor, that he was bury'd at the publick  
 Charge.

---

**PROTAGORAS**, Porter and Clown,

Bred up to the Carriage of Wood,

Had ne'er been a Sage of renown,

If he had not drank Wine that was good.



*Democritus* tempted him home,

There gave him a Jug for his Faggot,

And made him, when drunk as a Drum,

Turn wise Philosophical Maggot.

*PROTAGORAS* was an *Abderite*, and in his Youth a Porter, that carry'd Burthens of Wood for Subsistence, till met by *Democritus* in the Fields, with a Bundle of Fuel upon his Shoulders, which was bound up so methodically, that *Democritus* caus'd him to unty it, that he might see him make it up again in the like manner, which he perform'd so Artificially, that *Democritus* told him he had a *Genius* capable of much greater Matters; so took him Home, and, in process of Time, made the Clown a Philosopher.

*ANAXARCHUS*, more Patient than *Job*,

By Pestles was pounded to death,

Yet scorn'd that a Groan or a Sob

Should waite the remains of his Breath.

But sure he was free with the Glass,

And drank to a pitch of disdain,

Or the strength of his Wisdom, alas!

I fear, would have flinch'd at the Pain.

*ANAXARCHUS* was a Philosopher of *Abdera*, and a Man of that Constancy of Temper, that when he was order'd by *Necocreon* King of *Cyprus*, to be pounded to Death with Pestles, all that he said, when under his Torment was, *You pound only the Case of Anaxarchus, himself you hurt not.*

---

When *PYRRHO* had taken a Glass,

He saw that no Object appear'd,

Exactly the same as it was,

Before he had Liquor'd his Beard ;

For things running round in his Drink,

Which sober, he motionless found,

Occasion'd the Sceptist to think

There was nothing of Truth to be found.

*PYRRHO* was an *Elian*, and the Founder of the Sceptick Sect. He introduc'd a new way of Philosophising, by asserting nothing, but leaving all things in suspense : dy'd at Ninety Years of Age, leaving nothing behind him in Writing.

*EPICURUS*, who some do report,  
 Lov'd Water much better than Wine,  
 Yet others as firmly assert,  
 That he swallow'd his Cups like a Swine,  
 And so to the Bottle was prone  
 As well as to feed like a Bear,  
 That the Beast was so tunbelly'd grown,  
 He could not rise out of his Chair.

*EPICURUS* was born at *Gargettus*, a Town belonging to the *Athenians*, was a famous Philosopher; and, some Writers tell us, a Man of wonderful Temperance: But *Timocrates* reports, That it was customary with *Epicurus* to Vomit twice a Day, to discharge the Surfeits of his delicious Feeding: That his extravagant Table stood him, every Day, in no less than a *Minæ* in value, sixteen Ounces of Silver; and that his inordinate Living render'd him so unable, for many Years, to rise out of his Chair, that he was forc'd to be carry'd about his common Occasions, being grown so corpulent with Ease and Luxury. He liv'd Seventy One *Grecian* Years and Three Days, and then dy'd of the Stone.



**LONGINUS** would tipple in State,  
 And sit like a Judge o'er his Glafs,  
 Of his Nouns and his Pronouns would prate,  
 Like a haughty Pedantical Afs.  
 In paying for Wine which he lov'd,  
 By changing his Money so oft,  
 He Arithmetick highly improv'd,  
 And flourish'd by teaching his Craft.

**LONGINUS** was a *Phœnician*, and arriv'd  
 to so great a Perfection in Grammar and Arith-  
 metick, that he was look'd upon to be the best  
 Teacher of the foregoing Sciences in the Age he  
 liv'd in.

---

**PORPHYRIUS**, who travel'd to *Rome*,  
 Was cunning in every Art,  
 And tipp'd in hopes to become  
 Very wise, by the help of the Quart,  
 Thus chasing the Bottle for Years,  
 He grew a most wonderful Sage,  
 And drank till his Reverend Hairs  
 Were honour'd for Wisdom and Age.

**PORPHYRIUS**, born at *Tyre*, so nam'd by his Master *Longinus*, from the Royal Purple that his Scholar wore, being first call'd *Malchus*, i. e. a King. He travel'd to *Rome* to improve his Studies under *Plotinus*, where he soon became a better Orator than his Master, and universally learn'd in all the Sciences; for which he was much honour'd, and liv'd to a reverend Age.

**JAMBLICUS**, that Jolly old Cuff,

A Man of an affable Wit,

Would often drink more than enough,

Altho' he but sparingly eat.

For had he not taken a Cup,

We'd ne'er had the comical Tale,

Of his bathing and conjuring up

A couple of Imps in the Well.

**JAMBLICUS**, a *Cælosyrian* of *Chalcis*, who falling in with *Porphyrius* became his Equal in every thing. 'Tis reported, that when he was bathing with one of his Scholars, in the hot Baths of *Gadera*, in *Syria*, putting his Hand into one of the Springs call'd *Eros*, and mumbling over a few Words, he conjur'd up a little Fair Boy, with Golden Locks hanging down his Back, presenting himself in a Posture as if he had been bathing. Then using the like Incantations to the  
other

other Well called *Anteros*, another little Imp  
 jump'd up, of a browner Complexion, with  
 dishevel'd Hair, both clinging about *Jamblichus*,  
 much to the Admiration of all that were with  
 him: But he presently countermanded them back  
 from whence they came.

---

**ÆDESIUS**, that minder of Dreams,

By which he would often Divine,

Altho' he would pray by extreams,

Yet still he would take off his Wine,

For drunk and unable to stand,

As once he was taking his Nods,

Some Knave wrote a Jest on his Hand,

Which he fancy'd was done by the Gods.

**ÆDESIUS** was a *Capadocian*, much given to  
 Divination, and a great regarder of Dreams;  
 upon his Prayers, one Night, a Deiry descended  
 and presented him with an Oracle in Hexameter  
 Verse, but he forgetting, in the Morning, the  
 supernatural meaning of the celestial Poetry,  
 call'd his Boy to bring a Bason of Water, and as  
 he was washing his Hands therein, the Lad stand-  
 ing by, espy'd his Left-hand full of Characters,  
 and apprising him of it, *Ædesius* casting his Eyes  
 thereon, presently understood what the God had  
 written.

**EUSTA-**



*EUSTATHIUS* whose eloquent Tongue,  
 Was held to be charming and fine,  
 No wonder it was so well hung,  
 Since he Liquor'd it daily with Wine,  
 But fair *Sisopatra* his Dame,  
 Was learn'd to a greater degree,  
 And talk'd him quite out of his Fame,  
 Because she drank harder than he.

*EUSTATHIUS* was a *Capadocian*, to whom *Aedesius*, in his Travels, left the Care of his Affairs. He was a Man famous for his florid Style and charming Eloquence; but marry'd *Sisopatra*, a Lady so eminent for her Learning and other excellent Qualifications, that by her Eloquent Orations she eclips'd the Glory of her Husband.

---

Rich *MAXIMUS*, who, for his Worth,  
 And Wisdom, was envy'd by *Greece*,  
 Thought the Bottle a Heav'n upon Earth,  
 And drinking the sweetest of Bliss;  
 When

When tortur'd by *Val.* as he lay,

He call'd for a comforting Cup

But his Wife drank it up by the way,

And swore she'd not give him a Drop.

*MAXIMUS* of *Pergamus* was the Tutor and Favourite of *Julian* the Emperor, under whom he got great Riches; but *Julian* proving unfortunate, and *Valentinian* and *Valens* being invested with the Empire, and *Maximus* being privately traduc'd, and publickly exclaim'd against, was severely fined, and also tortur'd with the Wrack, after so cruel a manner, that he beg'd his Wife, who was standing by him, to fetch him a Cup of Poyson to rid him of his Misery, which she brought accordingly; but when her Husband ask'd for it, drank it off herself, and expir'd in his sight; but he had more Wit than to pledge her.

---

Old *PRISCUS*, who liv'd to the Age

Of Ninety, tho' some do say more,

Much sooner had quitted the Stage,

If he had not drank Liquor good store;

But

But finding it lengthen his Days,

He thought 'twas no Crime to be mellow,

And covered no other Praise,

Than that of an honest good Fellow.

**PRISCUS** was also of *Pergamum*, and one of *Julian's* Tutors, was a very upright Person in all his Dealings, and very constant and steady in his Resolutions. After the Death of *Julian*, like the rest of his Friends, he fell into Disgrace; but his Honesty was such, that his Enemies could fix no Crime upon him; so that he liv'd without Persecution to the Age of Ninety, and then dy'd.

**JULIANUS**, that Sophister, he

All Night o'er the Bottle would sit,

And had he not drank very free,

We ne'er should have heard of his Wit;

For when he ad the Glass in his hand,

In's mouth he had always a Jest,

And Rhetorick most at Command,

When warm'd with a Cup of the best.



**JULIANUS** was a *Cappadocian* Sophister, very famous for Rhetorick and Wit; and his Conversation so very delightful, that he gain'd abundance of Admirers. He had a great Reputation in *Athens*, liv'd to a considerable Age, and when he dy'd, left his Friends contending who should add most Honour to his Funeral.

**PROERESIU**S, the Handsom and Tall,

Whole Tongue had the Charms of a Lute,

When ever he spoke in the Hall,

He struck his Competitors mute;

Because, as some Writers do think,

He'ad Wine when his Rivals had none,

Or if they had any to drink,

He took off two Cups to their one.

**PROERESIU**S was born in *Armenia*, bordering upon *Peria*. He was a very handsome Man, and retain'd his Beauty thro' all the Periods of his Life; and had so great a Gift of Eloquence, and was so good a Disputant, that when ever he contended in Argument he silenc'd his Competitors.

Old *XANTUS*, we've reason to think,  
 Had a Gut like the *Heidelberg* Fat,  
 And that he was custom'd to drink,  
 Full as much as that holds, at a draught,  
 Or *Aesop* would never have lay'd,  
 That his Master should drink up the Sea,  
 But he knew that he'd guzzle like Mad,  
 Till none were more merry than he.

*XANTUS* was a Philosopher of *Samos*, and  
 sometime Master of *Aesop* the Fabulist. As he  
 was once drinking with some of his Scholars,  
 and very merry in his Cups, he laid a boasting  
 Wager with one of his Disciples, that he would  
 drink up the Sea; and being reminded next  
 Morning of his extravagant Undertaking, was  
 brought off his Bargain by his Man *Aesop*, who  
 alledg'd, that tho' his Master was to drink up the  
 Sea, yet it was no part of the Agreement that  
 he was to swallow the Rivers that run into it;  
 therefore if his Adversaries were ready to stop  
 the one, his Master was ready to perform the  
 other; upon which the Stakes were drawn.

**DEMOSTHENES**, who, by report,

Had so sweet and so charming a Tongue,

If he had not drank Wine by the Quant,

It would never have been so well hung,

Yet *Philip* Expell'd him from *Greece*,

As a Man of a Wicked Design,

Which caus'd him to drink to excess,

Till he poyson'd himself with ill Wine.

**DEMOSTHENES** was a famous Orator of *Macedonia*, but was banish'd his Country by *Philip*, Father of *Alexander* the Great, and poyson'd himself in his Exile.

**ZALUCUS**, that Giver of Laws,

Once with his own Son did agree,

For promotion of *Bacchus's* Cause,

To drink till they neither could see,

But to Cozen the People with Lies,

When they found their fight was decay'd,

They reported they'd put out their Eyes,

To obey a good Law they had made.



**ZALUCUS** was a *Locrian* Lawgiver, who  
put out one of his own Eyes, and one of his  
Sons, in obedience to a Law himself had made  
against Adultery.

Of his Wine he from Plotting was free,

But when for a Teacher's Ale

He had given his Politics over,

Old **SENECA**, fam'd for his Parts, And

Who tutor'd the Bully of *Rome*, Did

Grew wise o'er his Books and his Quarts,

Which he drank like a Miser at home;

And to them he lov'd Wine that was Good,

To the last, we may truly aver it,

That he tinctur'd his Bath with his Blood,

So fancy'd he dy'd in his Claret.

Was good for his Wit and his Health,

**SENECA** the Moralist was a *Roman*, and  
Tutor to the Tyrant *Nero*, who commanding  
him, in his Age, to be put to Death, had his  
Veins cut in a warm Bath, in which he bled till  
he expir'd.

He'd have ne'er against *Nero* consur'd,

But had Rhin'd like *Nero's* own Son,

And had been with true Loyalty tild.

Old

**Old PISO**, as sneaking as he,

Would often be baulking his Glass,

O'er his Wine he from Plotting was free,

But when sober a Treacherous Ass:

He had given his Politicks o'er,

And Laugh'd at Designs that are base,

Had he Drank but a Tun or two more,

And Thought but a little the less,

**PISO** was a Citizen of Rome, a powerful Man, who was the Ringleader of the Republican Faction, and one of the principal Conspirators against *Nero*.

Wife **CATO** believ'd a full Bowl,

Was good for his Wit and his Health,

But when he was sober, the Fool

Would be stiff for a Common-Wealth:

But had he drank chearfully on,

He'd have ne'er against *Nero* conspir'd,

But had Rhim'd like *Apollo's* own Son,

And had been with true Loyalty fir'd.

**CATO** was a *Roman* Poet, a great Statesman, and a Senator, but was drawn into the Conspiracy of *Piso*, and when the Plot was detected, dy'd by his own Hand.

---

**COPERNICUS**, like to the rest,

Believ'd there was Wisdom in Wine,

And fancy'd a Cup of the best

Made Reason the brighter to shine.

With Wine he replenish'd his Veins,

And made his Philosophy reel,

Then fancy'd the World, like his Brains.

Run round like a Chariot-Wheel.

**COPERNICUS**, Born at *Thorn*, a Town of Royal *Prussia*, was a famous Philosopher, Physician, and Mathematician; he reviv'd the ancient Doctrine of *Aristarchus*, and maintain'd the Sun to be the Centre of the Universe, and not subject to any Motion; that the Earth and all the Planets mov'd round the Sun, ascribing Two Motions to the Earth; the one being that by which it performs its Progress thro' the Zodiack, in a Year, the other its diurnal Motion which it performs upon its Axis in Twenty Four Hours.

Our



Our Sages whose Books are their Wives,

May hunt the Philosopher's Stone,

And be proud of their Continent Lives,

As if that themselves had none.

But if they would come at the Prize,

They ought to be Jolly, and drink,

For the true Modern Way to be Wise,

Is neither to Read or to Think,

The Blockhead must lose his Aim,

That studies Old *Aristotle*,

For the ways that we rise to Fame,

Are the Petticoat, Dice and Bottle.

Thus if you would climb to Pow'r,

And be a True Whig of Trust,

Your way is to Drink and Whore,

And neither be Learn'd or Just.



F I N I S